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schemer, and above all an anti-Semite. When Béla Fabian published his warmly human biography of the Cardinal in 1949, commemorating the friendship between the Jews of Hungary and the Prince of the Church, one could almost feel the surprise which was enkindled in many minds. Therewith the Communist Party slowly began to lose one of its most vigorously fought propaganda battles. It had every means at its disposal, including an official account of the trial of the Cardinal and his confession, which was translated into many languages. In the end, however, the testimony which the Party itself had provided about the methods of justice employed by its minions was subjected to careful examination in all free countries, and the results of that scrutiny were so conclusive that ever since no one who is not committed body and soul to the Party has believed any accusation levied by a Communist regime against its opponents.

The literature on the Cardinal is extensive, and much of it is very good. It presents a churchman who, despite a measure of physical frailty, had an extraordinarily dynamic and sanguine temperament. He could be relied upon to speak his mind, but the edge was taken off his candor by a sense of humor and a deep and readily communicated interest in the welfare of other human beings. The Cardinal was perhaps not of the intellectual stature of his great predecessor, Cardinal Serédi; but he had literary talent, considerable learning, and energy of mind. His name as we now know it was conferred upon him when he became Bishop of Hungary's most distinguished See and therewith, under the laws of the Regency, a nobleman. Born Joseph Pehm on March 29, 1892, he was of peasant stock, anchored for generations in the soil of western Hungary. He knew the simple people of the villages, their virtues and their weaknesses; and this insight stood him in good stead throughout his trying and absorbing career as a

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793 priest. Under the influence of a mother whose memory he
● 169 would cherish and honor in a book, he proved himself a studious lad. Eventually he prepared for the priesthood, was ordained, and quickly earned a wide reputation as one who combined an ardent concern for the spiritual welfare of his people with a quite personal interest in their earthly well-being. The times through which he had lived as a boy and as a priest were stormy, but he weathered them. He was made an Archbishop of Esztergom and Prince Primate of Hungary on October 2, 1945.

793 A catalogue of the events which tried the soul of this spirited
659 and zealous Prince of the Church would be a lengthy one, indeed. First there appeared, as might have been anticipated, a Communist-inspired "National Church" entrusted with persuading Catholics to sever their ties with Rome and the Vatican. The priests who served this "Church" were a fairly queer lot, who made their first collective public appearance after the Cardinal delivered, on January 20, 1946, an address in honor of St. Margaret, one of the patrons of Hungary. He said in his usual forthright way:

> After a year of bitter suffering, Hungary finally saw the Tartars depart. They did not leave lightheartedly, for they had never enjoyed so much freedom or enjoyed so pleasant a life. Their experiences in Caracorum had been far more trying. There, in accordance with a rule laid down by Genghis Khan, they could neither bathe nor change their clothes. But they went back, because the Great Khan had died. . . . History teaches us that all things on this earth are transitory, even as were the achievements of Genghis Khan, Napoleon and Hitler. Through such men God sends the scourge of many sufferings to the world. When the bony hand of death touches such men, the peoples and the nations breathe once more.

These remarks alluded to St. Margaret's time, but their application to the Russian masters of Hungary was obvious. The